624
644
463
357

Shluh MW11

[For information on the servants, retainers and other personnel of the casbahs of the "great chiefs," see categories 631, 712, and 634.]

/45 cont./

565 563 Below the common people are the haraten /Haratin/, particularly numerous, as we have seen, in the valleys of the Sous and especially of the Haut-Dra and the Dadès, as well as in the oases of the Noun and Bani. Of diverse origins, they are perhaps the result of the crossing of the ancient black populations of the Sahara and slaves from the Sudan, introduced in large numbers by the Berbère /Berber/ conquerors or bought by the sultans from the Arab slave traders. As a matter of fact, the Makhzen /makhzan/ has always been a great importer of blacks. They are also found in large numbers in the vicinity of the casbahs of kaids or near sherifian fortresses. In the Anti-Atlas they have mingled without difficulty with the tribes of the Igezzoulen (1),

1. "In spite of this political equality, in spite of this recognized common origin, the Chellaha regard themselves as superior to the Haratin and the latter feel inferior. They try to raise themselves by marrying light-colored women." "When marriage is spoken of, says the proverb, the Arab asks: Is she from a good family? the chleuh /Shluh/: Is she rich? the hartani /Haratin/: Is she white?" De Foucauld, Reconnaissance au Maroc /Reconnaissance in Morocco/, p. 88.

[538] [581]

still without being completely lost in the "ʿamma." In the Haut-Atlas /High Atlas/ the Masmouda have resisted more, but, in the years of want, one sees the haraten, mostly blacksmiths or craftsmen, marry daughters of notables. The minor sheiks of the high valleys almost all possess two or three black slaves, who marry in the country and whose children take their place little by little among the free men.

[463] [326] [567]

Jews form the most scorned class in Berbère /Berber/ country. They too, however, end up by in part entering the ranks /46/ of the "ʿamma." Doubtless there are still quite large mellahs

/255 cont./

/footnote 2 continued/ curious light on the psychology of the council of the chiefs of the agadir. We thank him for kindly authorizing us to cite some of the most suggestive ideas of this translation.

So we see the canton storehouse take on, without losing any of its defensive character, a growing economic importance; the number of rooms multiplies; a market is established at the door; special functionaries: a doorkeeper, some amins, a council of notables who proudly give themselves the title of "Ommal" -- "governors" of the agadir -- see to the good functioning, the maintenance, and the security of the storehouse. This organization becomes the /256/ point of departure of a complicated juridical regulation that fixes minutely the rights and the duties of the users; finally customaries appear, which are among the most surprising and perfect monuments of the legislation of the Berbères /Berbers/. These collections, to which the name of "louh," small board, is given, doubtless because they were originally written on a small board suspended on the wall, sometimes have more than 200 or 300 articles. The repair of the rooms and their roofing, the use of the measuring instruments, the sale of the commodites, security /Fr. nantissement, security, pledge, lien/, the use of loans on harvests are foreseen and studied in these codes with a precision of detail and good sense that does not seem to us to have been surpassed in any collective organization of the autochthons of North Africa (1).

1. Cf. our study: "Un magasin collectif de l'Anti-Atlas /A Collective Storehouse of the Anti-Atlas/," Hespéris, 1929.

The council of the agadir of the Anti-Atlas is constituted, like that of the "taqbilt" of the Masmouda, by the heads of the most important families of the "khoms" or of the tribe. Its authority increases ceaselessly in proportion as the storehouse